Cornelius Hutton

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.] LEXINGTON, KY. JANUARY 19, 1825. [No. XXVIII.

EDITED BY
J. Breckinridge & J. C. Harrison,
PRINTED BY
THOMAS T. SKILLMAN.

Published every Wednesday, at THREE DOLLARS per annum, in the currency of Kentucky, in advance, and increasing by TWENTY-FIVE CENTS for every three months delay.

MISSIONARY INTELLIGENCE.

Extract of a letter from Rev. Thomas C. Stewart, to one of the Editors of the Western Luminary, dated

MONROE, *Chickasaw Nation,*
Dec. 23, 1824.

Revd. and Dear Brother,

We feel sincerely thankful to you and other kind friends for the lively interest you take in our mission, especially in providing for the comfort of our family. Brothers Blair and Holmes brought with them 45 head of cattle, a very seasonable supply of blankets, and a variety of clothing. I need not inform you that these presents were acceptable. Articles of food, clothing, medicines, books, &c. are always in great demand with us. Indeed these things cannot be expected to superabound here for our family is very large and our means small. Thus far, however, we have never failed to receive a supply in the time of need. And while we thank our friends, we would gratefully acknowledge our infinite obligations to him who enables and disposes them to relieve our necessities.

As we advance in our work it becomes more interesting and delightful —our prospects grow brighter. We have had at one time and another a few drops of mercy from on high to cheer our drooping hearts and refresh us in the wilderness. At our late communion we received into our little church a white man, an Indian woman, and a black woman. The Indian woman speaks English, and gives clear and satisfactory evidence that she possesses ardent piety. One of our scholars too we confidently hope 'is a new ereature'—a few more are thoughtful and sometimes appear to be seeking salvation.

A new school has recently been opened under the instruction of brother H. Wilson. Its prospects are encouraging. The prayers of our Christian friends are heard we trust in behalf of this long benighted and neglected people.

Br. Blair acknowledges innumerable instances of hospitable entertainment and other kind attentions received by him from the friends of Missions during his absence. He received also the following donations. Most of those, both from individuals and from congregations east of Lexington, Ky. were entirely unsolicited on the part of the receiver, as were also many of those received by Br. Holmes and himself after their arrival at Lexington.

Donations in Money.

Saratoga, N. Y. Female Praying Society. Mis'y. Box,	$ 3	87
Albany, 2d. Pres. Church $7 Levinus Van Schaack, $ 1	8	00
Elizabeth Town Con. N. J. Obadiah Meeker, 1$, Ichabod Chandler 50 cents, Mrs. Chandler, 1$.	2	50

Woodbridge, N. J. Pres. church, 13 50
Still-water and Marksboro' congregations, 8 10
Flemington, N. J. By Miss Eleanor Chandler, 1 75
Philadelphia, A Lady, 1 00
Washington City, By Rev. Reuben Post, and Mr. John Coyle, jr. 12 25
Carlisle, Pa. Pres. Church 13 37
Strasburg, Do. 4 50
Long Run, Do. 5 25
Canonsburg, Jeff. Col. 8 00
Manchester Con. O. E. M. 2 00
Paris, Ky. Pres. Ch. $61 62 cts. added by Rev. J. M'Farland $2. by Judge Mills' three small children, 1$. 64 62
————, B and H. family, 9 00
Cherry Spring, Mrs. Offutt, 5 00
Walnut Hill, $1 00
Salem, Clarke Co. Mrs. Phebe Fishback 4$ Capt. Combs 2$ 6 00
Bethel, 16 50
Nicholasville, William Shreve Esq. 5$ Alexr. M'Pheters $3 Peter M. January 50 cts. Mrs. Meux $2 Mrs. Anderson, $1. 11 50
Harrodsburgh, William Nourse $10. John Davis 2$ James Campbell 1$ Dr. Pawling 3$ Peter R. Dunn 3$ Mr. M'Kamey 3$ B. M'Gofiin 2$ 24 00
Lebanon, Mr. Houseley 87 cts. Mr. Bell 1$ Sam. E. M'Elroy 2$ 3 87
Franklin, Ky. Mr. Smith 1$. Mr. Finley 1$ Capt. Moore 50c. 2 50

Donations in Clothing, Cattle, &c.

Saratoga, N. Y. Two ladies, cloth, &c. for wearing apparel, 14 00
Esperance, N. Y. By ladies paid for making clothes, 2 25
Albany, N. Y. Rev. Mr. Weed a few small articles 1 50
New-York, A few ladies (per Miss M'Cullum) wearing apparel, 25 00
Elizabeth Town, N. J. Do. Do 10 00
Somerset Co. near Princeton, articles of clothing, 1 50
Rahway, Rev. Mr. Carll, History of Tartars 2 vols.
Sussex Co. Dr Everitt several volumes Medical and misc.
Chillicothe, O. Mrs. Dunn and Mrs. Walke, clothes 4 00
Ripley, O. Miss S. A. W. Campbell 3yds. calico for a little Indian girl, 93

Of the value of the following articles no exact estimate could be made.

Paris, Ky. By Mrs. Briceland, materials and covering 2 umbrellas, Rev. J. M'Farland 1 large English cow, W. Rannels 1 cow, Capt. Moore 1 small steer.
Lexington, Rev. J. B. 1 suit of wearing apparel, and 2 heifers—Rev. N. H Hall 1 cow and a parcel of clothes—Mr. Brand 1 cow, Mr. M'Cullough 1 do. Mr. Elliot 1 do.—names of the other donors not gotten.
Hopewell, several cows, names not received, except James Logan, 1 heifer.
Cherry Spring congregation, several cows, names of the donors not received. Dr. Jno. R. Witherspoon, Mrs. M. H. Breckinridge and David Castleman Esq. 1 cow each.
Salem, Clarke Co. Jno. Martin 1 heifer, Jno. Spencer 1 steer, Mrs. Spencer 1 blanket, Colby H. Taylor 1 heifer, Geo. Taylor 1 heifer, Mrs. S. Taylor 1 blanket and 4 yds linen, John Price 1 steer, T. W. Chiles 1 heifer, Robt. V. Bush 1 heifer, Saml. Haydon 1 heifer, Mrs. Haydon 4yds. linsey, Walter Preston 1 heifer, W. H. Blaydes 1 heifer, W. C. Prewitt 1 calf, Jas. Stonestreet 1 heifer, Jesse Fishback 1 calf, Mrs. Preston 1 blanket and a female's dress, Miss Edney Chiles 1 blanket, Robt. E. Brooking 1 steer, Flavel Vivion 1 heifer, Phebe Stonestreet 1 pair socks, Mrs. Stonestreet 1 pair socks and a waistcoat
Nicholasville congregation. Mr. S. Rice 1 fine English bull, Jas. Ewing 1 steer, Archd. Logan Esq. 1 large

heifer, 2 sides of leather, a bell, &c.

Pisgah Con. A. Black, Esq. 1 large heifer, Jas. Wardlaw 1 heifer, Nath. Ferguson 1 heifer, Capt. Steel 1 blanket, Mrs. Allen 1 heifer.

Walnut Hill, MRS. Margaret M'Kee 1 blanket, MISS Mary Barr 4 pair socks, MISS Elizabeth Wallace 1 blanket, MISS Maria Bullock 3yds. janes, MRS. N. Todd some janes.

Bethel. Several cows, names of donors not received.

Harrodsburg and vicinty. Lewis Rose 1 heifer, Chales Rose 1 steer, Lanty Armstrong 1 cow, Rev. T. Cleland 1 steer; and Cornelius Demaree, MRS. Pleasanst, MR. Coovert, W. Nourse, MR. M'Afee, MISS Daveiss, MISS M'Afee, each a parcel of clothing.

Lebanon, Ky. MR. Maxwell 1 heifer, MR. Fogle 1 bridle.

Bowling-Green Con. Ky. MR. Wardlaw 1 heifer.

We wish you to have the foregoing list of donations published in the Luminary, and request its insertion in the Carlisle Adviser and New York Observer.

N. B. If any mistake has been made in the above statement is owing to the imperfect catalogue gotten of the presents and of those who made them.

From the Missionary Register.

TRAVANCORE.

COTYM.

Church Missionary Society.

From the Sixth Report of the Madras committee we extract the latest accounts of the mission among the Syrians.

State of the Schools.

In the course of this year, the committee were induced, on an urgent application from the superintendent, to double the allowance granted for the Parochial schools connected with this mission, the expense of which is now 400 rupees per quarter. How well this extension of the society's bounty was bestowed will be judged by the following Report of the present state of the schools from the Rev. Mr. Baker.

"On examination of the boys in the grammar-school there is abundant cause for gratitude and praise to God, for the blessing which He continues to bestow on the instructions given them. The improvement during the last year has been considerable, and not at all less than what was anticipated at this season of the former year. Two only of the boys who were then present have left us; and this was owing solely to ill health: while several others have come; and caused us joy, by their diligent application to study, and by the exertions which they have made and are still making to overtake the younger boys, who came before them and still rank above them. The present number of pupils is 43; most of whom are learning English and Sancrit, as well as Malayalim.

Syrian College.

The college now consists of 45 students. Their attendance is punctual; allowing of interruption, only by their own illness, or the illness and decease of near relatives. Their application, since the last report, has, upon the whole, been good and deserving of praise.

The committee will, I hope, excuse me for mentioning once again, that the college at Cotym is the only establishment of the kind in the diocess of Travancore, belonging to this ancient branch of an ancient church—that the diocess is an extensive one, reaching in length 150 or 200 miles, and in breadth 40 or 50 miles—that the Metropolitan is very anxious, even to a degree that it is difficult to express in writing, for the cultivation of sound learning, and especially sound Biblical learning, among his people; and more particularly among the clergy, and those des-

tined for the clerical office—that the college is an object of considerable interest, both among the Syrians themselves and the other classes of the inhabitants of the country—that, after a trial of four years, it is clearly proved, that, with proper support, an establishment of this kind will succeed; but that the support at present offered the Metropolitan herein is wholly insufficient for the purpose.

In the revision of the Malayalim translation of the New Testament, I have proceeded as far as the eleventh chapter of the Epistle to the Hebrews. I was in hopes that I should have finished the New Testament, by this time; but have not been able to accomplish my wishes. Of some parts of the Epistles which I have gone through, I have been obliged to make a fresh translation; which has, in a great measure, prevented me from making the progress which I had anticipated. Sickness also, with which it has pleased the Lord to visit me and my family lately, has retarded my progress in the revision of the translation, and prevented me from visiting the churches so much as is desirable.

It is gratifying, as well as encouraging to us, to see the increasing desire evinced by the Metropolitan, for every possible means to be adopted for the melioration of the people over whom it has pleased God to make him overseer. May the Lord pour down abundantly the sacred influence of His Holy Spirit upon the Metropolitan, his clergy, and all his people; and make them in a blessing to the Heathen around them!

ALLEPIE.

State of the Mission.

From Allepie Mr. Norton writes—

"I am thankful to observe, that notwithstanding my excessive depression of spirits in consequence of my severe loss, I have been enabled to continue my usual labours with but little abatement; and I hope that He, who has hitherto supported me, will graciously give me to experience, that, as my day is, so shall my strength be."

The two converts from Heathenism, Daniel and Sandappen, continue to afford satisfactory evidence of the reality of their conversion. Of the latter, Mr. Norton says—

"As a Heathen, he is of a high caste, a Nair; and I can assure you, that his embracing the Christian religion could not be for the gain of this world, neither has he had it; but has gone on patiently, both at Palmacottah, and here, with bare supplies of rice and clothing."

The state of the schools is pleasing, both as to the numbers in attendance and the progress of the scholars.

NEW ZEALAND.

The following extracts of a letter from the Rev. Henry Williams to the Secretary, dated in November, at Marsden's Vale, Bay of Islands, will be read with pleasure:—

"On Sunday, the 3d of August, we worked into the Bay of Islands; and narrowly escaped shipwreck, by striking with considerable force against a sunken rock; but the blow being in an oblique direction, we did not sustain much damage.

The sensations of our minds were great, on beholding the canoes with our new countrymen; with their reddled bodies and bushy hair. They manifested great joy when the ship drew near any of them: but none were on board till we came to an anchor. About two o'clock we were in sight of Ranghehoo—a singularly looking place, one house above another; it being built directly upon the side of a hill. It was, however, exceedingly pleasing to view English dwellings, also, near so rude a spot, with the banner flying, as a signal of the Sacred Day."

"The first news which we heard, was, that the Chiefs were gone to the war to the river Thames.

The following morning, the deck was crowded with Natives, friends of Mr. Marsden; among whom we were glad to discover several Chiefs.

When I consider the Natives, their noble and dignified appearance, their pertinent remarks and questions, their obliging disposition, with the high sense of honour which they possess, I cannot but view them as a people of great interest, and one which our Almighty Father will ere long adopt for His own. They are desirous of missionaries: both men, women and children have the utmost confidence in us: and there are many who wish to leave their little ones with us, but, for the reason above stated, I am obliged to decline for the present. Their observance of the Sabbath is, for them, very great: they know when it arrives as well as we do; and distinguish the day by wearing their European clothes, and abstaining from work: our settlement, on that day, is perfectly quiet: the Head Chief, with his wife and many othes, generally attends our services, and frequently family prayer.

Arrival of Eustace Carey.

In the ship Factor, just arrived at Philadelphia from Calcutta, came passengers, the Rev. Eustace Carey and his amiable consort, members of the English Baptist Mission family at Calcutta. Mr. Carey is a nephew of the venerable Dr. William Carey. His object in absenting himself from the mission station, for a season, is the improvement of his health, which has been very infirm for several years. He is most affectionately recommended to the Baptists of this country, by the brethren in India, whose kindness our missionaries have frequently experienced. May the Lord grant him a renewal of health, and make him a very useful instrument in extending the honour of the Redeemer's name in India.

PALESTINE MISSION.

Extracts of a letter from the Rev. Mr. Bird to the treasurer of the United Foreign missionary Society—dated at Jerusalem on the 9th of March, and 6th of April, 1824.

MY DEAR SIR,

You will have heard of the departure of our little company from Malta, and of our safe arrival and kind reception in Bairout. About the 1st of January, according to the result of a mutual consultation with our bosom companions at Bairout, and in company with Mr. King, who had joined us from mount Lebanon, we set off for Jerusalem. The first sabbath on our way we spent at Sidon, and the Tuesday and Wednesday following, in the ancient Tyre. At the latter place we were in the family of a respectable Christian Arab, whose wife is said to be almost the only woman in the whole vicinity, who can read. Our treatment here was so generous, that we began to give credit to some of the fables about Oriental hospitality.

At Acra, a third sea-port town, and the seat of Government for the whole coast, we conversed seriously with a few monks, visited a popish school, and distributed a few books. From this place, we proceeded obliquely into the interior of the country to Nazareth.

After visiting various places, shown as sacred, we left Nazareth, and in two days came to Nablus, the ancient city of Sychar. Its situation is very interesting, being on the north slope of mount Gerizim, with Ebal directly opposite. At this city we found a small Christian Church of the Greek Communion, and as it is said, the only Church of Samaritans remaining in the world. Joseph's tomb is shown, and

the well, at which our Saviour had the discourse with the Samaritan woman.

From this centre of the country of the Samaritans, we came in two days to Jerusalem, with much reason to be grateful, that during the whole way, we had been kept from every evil accident, and from the violence and insults of wicked men.

I might tell you, my dear Sir, a great many interesting facts about the "Holy City," were it not that they have so many times been told, and were it not that a *Journal*, and not a letter, is the proper place for such a description.

The place visited with most devotion by pilgrims to Jerusalem, is the "Holy Sepulchre." This, as you know, is the tomb which the empress Helena, in the 4th century, after such inquiry as she thought sufficient, pronounced to be the one in which the body of our Saviour was laid. The church which covers it is now quite hemmed in with houses, and the passage to it narrow, winding, and inconvenient. Having arrived at the door, you see, directly in front, on the floor, a smoth slab of marble, partly surrounded with huge candlesticks, and overhung with lamps. Here they say the body of Jesus was anointed. From this place you may pass to the right, and ascend 20 steps to the chapel, where you will see the hole of the cross, or to the left to the room of the Sepulchre. This room is circular, perhaps 50 feet in diameter, surrounded by a compact row of columns, and open above to the top of the dome already mentioned. In the centre stands an edifice like a large sepulchral monument composed of hewn stone, and ornamented with a few carvings and paintings. On entering this edifice, you find yourself in a room a step or two elevated above the floor without, six feet square and ten or fifteen high; about one-third of the floor on the right is occupied by a sort of box as high as a common seat, extending the length of the room, and composed by two equal slabs of marble. Within this is the cavity in the rock where it is believed the sacred body was deposited. Every thing around is artificial, but it is said when the dome and other parts of the church were burned a few years ago, the sepulchre was repaired, and all who chose saw the living rock of the sepulchre. Jerusalem, however, has been so much subject to the vicissitudes of war, that it must be difficult to identify so destrucible a place as the tomb of Jesus. The sober, reflecting Christian will, I think, generally find himself less affected at the church of the Holy Sepulchre than either at Gethsemane or the birthplace at Bethehem.

From the Christian Advocate.

FRANCE.

Within a few days past we have received the "Proces-verbal," or report, of the General Protestant Bible Society of Paris.—A label pasted on the cover and fronting the first page, informs us, that the impatience of the Auxiliary Bible Societies in the departments to receive this report was so great, that the central committee (by which we suppose is meant the committee in Paris, to which the printing and the distribution of the report was assigned) had determined to send forward to them what here appears. A large part of the Appendix is to be sent in another pamphlet.

This is indeed a most interesting document. It begins with stating that the society met on the 28th of April, at noon—"The Marquis de Jaucourt, a peer of France," presided. A detail is given of the officers of the society, and of the distinguished strangers who were present. The meeting, as usual, was opened with prayer. The prayer is truly excellent; and we were rejoiced to observe that it was concluded with a distinct ascription of praise to the adorable Trinity, thus—"Hear, O God, our prayer, through Jesus Christ

thy Son; to whom, as to thee, heavenly Father, and to the Holy Spirit, one only God, eternally blessed, be honour, praise, and glory, forever and ever—Amen." After this the president made an address to the society, in which—leaving to the reporter of the committee, the detail of the annual transactions—he dwells on the good already effected by the society, and the much greater good which they had in prospect. He concludes thus—"Let us render solemn homage to our august lawgiver, who, in the code of his eternal wisdom, has guarantied to us our rights, in assuring to us the most precious of all liberties, *the liberty of conscience.*"—Such is the flattery of royalty in France.

The report of the committee was then read by the "Baron Pelet de la Lazere." We have not room to give an epitome of this report. It states that during the past year, there had been issued from the various depositories of the society, four thousand and fifty Bibles, and eight thousand three hundred and four New Testaments; and that the whole number issued by the society, since its establishment, was eighteen thousand six hundred and six Bibles, and twenty three thousand five hundred and twenty-three New Testaments. He says, there are two hundred thousand Protestant families in France; and justly observes that all their issues, as yet, will afford but a very scanty supply of the word of life to this extensive population.—It should be recollected, that the Bible had almost vanished from France, during the revolution.

On the whole, this report has led us to hope that the state of religion in France, among the Protestants, is not altogether so gloomy as we had apprehended; and as we stated in our view of publick affairs for the last month. But alas! the Protestants are not a twentieth part of the population of France: And among the Catholicks, papal influence will be used to suppress the circulation of the sacred volume as much as possible.

Otaheitan Christian Sailors.—A letter from Calcutta, dated February last, states that a vessel trades between that port and New South Wales, which has on board 16 Taheitan sailors, who are equally attentive to their religious as well as temporal duties. Every night they assemble on deck, and sing hymns, in their native language. About 30 years ago, when the missionaries first landed at Otaheite, the natives knew nothing of Christianity.

Sailor's Magazine.

William and Mary College.—This institution which is located at Williamsburg, in Virginia, is the oldest college in the United States, except Harvard. It was founded in 1691, in the time of King William and Queen Mary. It is very handsomely endowed. It has six professorships, a library of between 3 and 4000 volumes, a valuable philosophical apparatus, and buildings of brick sufficient for the accommodation of 100 students. With all these advantages, the institution has been for many years past in a state of decline, and at the close of the last session, the number of students was reduced to six.

Southern Intel.

Yale College.—It is stated that 67 students, exclusive of the Medical Class, have joined this Institution since the late commencement. *Ib.*

The Trustees of the Presbyterian Society in St. Augustine, have selected a spot in George-st. adjoing the Marquis of Fourgerau's Grove, for the site of their new church. The contracts having been nearly completed, the work would soon commence. The St. Augustine Herald also informs us, that it is in contemplation to build an Episcopal Church in that place. *Ib.*

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JANUARY 19, 1825.

The Readers of the Luminary will not have forgoten the important subject of our state schools brought to their notice by "a friend of Knowledge" in several successive numbers.

We excedingly regret that the Legislature of Kentucky has arisen without bringing up this extensively interesting concern.

Another whole year must now pass before any steps can be taken in establishing this system of instruction in our state. A considerable fund has already accumulated for this service. The public mind is deeply interested in the proposed plan of establishing it.—Much aid would without doubt be afforded in almost every neighbourhood in the state in building school houses, and in all the preparatory steps necessary to the affecting of the object.

It can hardly be numbered even *among our fears*, that the general assembly will not refund the money which was loaned last year from the literary fund—And yet we tremble when we call to mind the fact, *that not one word was said on the subject during the late long session of that body.*

We hope that the people of the state will identify this question with the next election of their representatives to the Legislature. It is time, that the benefits of at least a tolerable education were extended to all our children. Because a man is poor, are his children therefore without intellect, without souls, and without claims upon their country for instruction?

Our youth have too long felt the curse of ignorance. Too long as a people have we postponed the consideration of this momentous question.—Let the people of Kentucky arise, and claim this right for themselves and their children—"that the subject of free schools be acted on without delay."

The success of this enterprise is connected with the well-being of ourselves and our offspring to distant ages.

Our reader will find below the Baptist petition which originated with our worthy friend Major Boon. We have received it too late to make any remarks upon the important subjects it presents for reformation in our state University. We invite to it the *impartial* as well as serious perusal of the community.

We, your humble petitioners, deeply impressed with the great importance of the correct education of the youth of our country, for the security to ourselves and posterity, of our religious and civil liberty; do present to you, this our humble memorial with respect to our state institution, of which you are the guardians, and to whom the people have a right to look, for a redress of their grievances as it respects all public concerns. We humbly suggest to you the following particulars respecting our public institution, the Transylvania University, as requiring in our opinion, your serious and deliberate inquiry.

1st. We humbly conceive the Fiscal concerns of the institution demand your deliberation, inasmuch as great solicitude rests upon the public mind with respect to their appropriation. This solicitude has been excited by the partial attention which the Legislature paid to this subject last year. The committee of the Legislature stated, that owing to the inattention of the committee of the Board of Trustees;

in not having their report in time, they were unable to report to the house prior its rising; but intimated at the same time that this department had not received that attention by the board which its importance demanded. The public will therefore expect from the present Legislature, a particular attention to this subject.

2. We are of opinion, that it is important that a public institution of learning ought to be accessible to the citizens as generally as practicable. Whether our publick institution, owing to the high price of boarding and tuition, is accessible to more than a few of the wealthy citizens of Lexington, is we humbly conceive a subject worthy of your deliberation; and whether some plan cannot be devised, to render the institution more generally beneficial to the citizens of the commonwealth.

3. The manner in which the professors of the institution attend to the important subject of christianity and morality, demands we also think your deliberation. We are not of opinion that sectarian principles ought to be taught, in any public institution; yet that the great leading principles of christianity, which is the religion of the state, and inwarped in which are the principles of our civil institutions, ought to be inculcated, we think indispensible.

4. Does not the prosperity of the institution require the different religious denominations to be equally represented in the board of Trustees, is a question we also think worthy of your particular attention.

"A DISCOURSE

"*On the present state and duty of the church; delivered at the opening of the Synod of Kentucky, Oct. 1824. By James Blythe D. D. Published by request of the Synod.—Lexington, printed by Thomas T Skillman, 1824,*" 32 *pps.*

This is decidedly one of the most interesting and important productions of the author's pen.—Our limits do not allow us room for more than a very brief notice of this discourse—and we should be extremely unwilling to diminish the interest with which it will be read by the christian community, by giving extensive selections from its pages, or even a concise abstract of the whole. The foundation of his remarks is laid, in Isaiah 40 c. 3—5 vs. The points presented for discussion and enforcement are *the present state and duty of the church.* In dwelling on the former he directs our attention—to the numbers—the members—the advocates—and present assumptions of the church. Her assumptions are to be the depository of all moral truth on earth—the care of the rising generation—the charge especially of the poor and miserable—and "the sublime and god-like work of converting the world." From this head we make the following extract.

"The CHURCH has assumed to herself the sublime and god-like work of *enlightening* the WORLD. This is one of her most interesting attitudes.

"Among all the countless millions who have peopled our world during 6,000 years, only two men have been found, who have probably indulged the chimerical hope of conquering the world by *arms.* The madmen of Macedon and of Corsica, have both passed away, and with them have perished their projects. Now, the idea of subjugating the WORLD to the control of PRINCE EMMANUEL, is one that plays warmly about the heart of every true son of the Church. Prince Galitzin, Lord Gambier, Elias Boudinot, and their countless fellow-labourers, have but nerved and put into operation the faith and hope of Newton, of Addison, of Tillotson, of Doddridge, and of thousands such men. Modern Christians are applying active labour and effort to those things which were but in prospective and hope to our forefathers. That the subjugation of the WORLD to the faith of the Gospel, is a high assumption, an imposing attitude of the Church, we are willing to grant; but that it is a chimera, we do positively deny, and hope to prove presently.

"To the CHURCH, I this day solemnly address myself. I call upon her to come and survey again the elevated ground she has assumed. It is too late now to talk of difficulties. To the declaration of her Lord, "YE ARE THE LIGHT OF THE WORLD," the Church has returned her solemn and deliberate AMEN, "Yea, Lord, we know that we are the light of the world, and the world we will enlighten. We will roll back upon guilty infidelity, in full tides of Gospel blessedness, the scoffs and contempt she has cast upon our efforts. We will penetrate the cave of Mecca with the light of heaven. We will spread a Gospel day through the almost interminable darkness that lowers over Asia and Africa. We will carry again to the family of Abraham, that lamp which they extinguished with the breath of malice." Nor are these mere boastful words. The Christian world are in some good degree alive. The Church is beginning to put on, not only her beautiful garments, but her whole armour. She pours floods of tears over the impenitent—she commiserates the heathen—she enters the abodes of wretchedness—she exults in the triumphs of the Cross—she mourns over the waste places of Zion—she trains up her sons to be Christian heroes—she nurses the schools of the prophets—she multiplies Bibles by millions—she sends her dauntless Missionaries wherever they are called for—she prepares asylums for converted and persecuted Jews—she goes into the highways and streets, and fills her sabbath schools with myriads of children—knowing that the silver and the gold are the Lord's, she devotes her millions to the support and spread of the Gospel—she covers up party spirit with the mantle of charity, while she contends earnestly for the faith once delivered to the saints—and from her humblest knees, she is ever saying to her Lord, "thy reign come, and thy will be done, upon earth as it is in heaven." "

Under the second general head, "the duties of the church," are found the following practical and excellent remarks.

"We do not hesitate to say, that no family is at all furnished with the means of grace, that is not furnished with a religious newspaper; and we long to see the time, when the pastors of our Churches, after having ascertained the presence of a Bible in each family, shall next feel themselves bound to inquire for the presence of those weekly or monthly messengers, which herald the triumphs of Messiah's kingdom, and bring practical Christianity to the eyes and feelings of our children. What family among us is without a political newspaper? And how many hundred Christian families never see a religious register of any kind! Is politics then of more importance than religion? Is it of more importance that the minds of our children keep pace with the policies of the world, than with the triumphs of the Mediator's kingdom?

"Another duty on this subject presses itself strongly upon our mind. We all know that there are thousands and tens of thousands of associations in the Church at this moment; they are differently denominated, but their object is one and indivisible. *It is to promote the coming of the reign of Christ.* Now, I think no proposition is susceptible of more distinct proof, growing out of our very nature, and drawn from obvious Christian duty, than that every child, in every Christian family in the whole Church, should be a member of some one of these associations. And to me it is a mystery, how Christian parents can employ themselves, in putting their children forward in the *world*, as it is called, and so utterly neglect to pursue that course with their children which would so obviously tend to blend their feelings and interests with that cause which involves all worldly and all eternal interests. I know of no mean of grace, that at so tender a period addresses itself so powerfully to the feelings of children as this. It is making them feel that they are co-workers with God and with his Church, before they can work for their parents or earn their daily bread. It is giving them an elevation and a stand in society which cannot fail to have the happiest effect upon their moral and social character. Let not the matter of expense be plead by any person. There is not one child in ten thousand, even descending down to the poorest orders of life, no, not one in fifty thousand, that might not, by proper care and management on the part of parents, be taught, either to make or to spare more in each year, than would

constitute a membership in some ociety of this kind." "

These are but small and not by any means very select specimens of the work before us. We recommend it cordially to all our readers—and when it can be procured at the reduced price of 12 1-2 cents in silver, all may own it.

It was heard with with great interest by the Synod of Kentucky—and we have no doubt, that every ingenuous and impartial reader will arise from its perusal with a mind elevated, enlarged and edified. The views which it gives us of the state and duties of the christian church, are solemn, commanding and consolitory. They should inspire us with a zeal that burns for the conquest of the world to Jesus Christ. We shall not have attained to the spirit of the day in which we live until these sublime "assumptions" become the every-day standard of our desires prayers and labours.

From the Boston Centinel, Dec, 25.

From Russia.—Captain Smith, arrived yesterday from Cronstadt, informs, that the Emperor Alexander, had issued an order for the departure of all Foreign Missionaries from the Russian Empire, and that many of them, with their families, had arrived at Cronstadt, and were embarking for England.

An action had taken place between the British troops at Rangoon and the Natives, in which the latter lost 800 of their best troops killed, some pieces of artillery, muskets, &c.

It was said at Rangoon on the 9th of July, that a deputation was on its way from Ava, to try to come to terms of peace. The Burmese are however represented as not likely to submit without another battle.

A considerable body of Burmese had marched into Cachan. The British had sent more troops to Chittagong.

There have been some hostilities in the Bengal territory, in which the British have been successful. Three Meenah Chiefs have been expelled.

Nat. Gaz.

In August last the second daughter of the Emperor of Brazil was baptized by the name of—*Donna Francisca-Carolina-Jonna-Charlotta-Leopoldina of the Angels-Romana-Xavier de Paula-Micaella-Gabriella-Rafaella-Gonzaga.*

Ib.

Mrs. Opie is about to pnblish "Illustrations of *Lying* in its branches"—a very extensive subject. *Ib.*

GERMANY.

Professor Gruithausen of Munich has published the Third Part of an Essay "on the Inhabitants of the Moon." He undertakes to shew, that the vegetation on the moon's surface extends to 55degress of south latitude, and 65 degrees of north latitude; that indications of the existence of living beings are found from 50 degrees north latitude to 37 degrees south latitude; and that there are appearences of artificial causes altering the surface. The author infers that there are artificial roads in various directions; and he also describes a great colossal edifice, ressembling our cities, on the most fertile part, near the moon's equator!

Christian Observer.

RUSSIA.

The last Annual Report of the General Assembly of the University of Moscow, mentions various additions to the museum and library. A lithographic press had been established in the university. The committee of censorship had examined and approved 156 MSS., and the committee of inquiry had examined fifteen persons. The number of students in the university

was 605; and that of young persons under instruction, in the district schools of Moscow, amounted to 10,914. The professors of the university are in number forty eight. *Ib.*

EGYPT.

Mr. J. Burton, who is employed by the Pacha of Egypt in making geological researches, has discovered, in the desert east of the Nile, on the coast of the Red Sea, and in the parallel of Syout, a beautiful little temple, of the Ionic order, with an inscription, "For the safety of our ever victorious, absolute, and august lord, Cæsar, and for the whole of his house, this temple and all its dependencies have been dedicated to the sun," &c. In the same track he came to a mountain called the Mountain of Smoke, the summit of which is covered with roads and paths leading to larges quarries of antique red porphyry. He found immense blocks, rudely chisselled, lying in every direction: others, ready squared, lay fixed on props, that were marked and numbered. He found also an endless number sarcophagi, vases, and columns of large dimensions. Hard by were huts, or booths, in ruins, and the remains of forges. *Ib.*

LONDON.

Taken from Leighm's New Picture of London, 1823.

The constables, patroles, and watchmen, who are every night on duty in and round the metropolis, are estimated at upwards of 3,000.

Beggars make great use of children in practising upon the feelings of the humane; one man will collect three, four, or five children, from different parents, paying six-pence or ninepence for each, during the day. Some children have been regularly let out by the day, for two shillings and sixpence as the price of their hire; a child that is shockingly deformed is worth four shillings a day, and even more. Before the Committee (of the House of Commons,) on Pauperism, an instance was noticed of an old woman who kept a night school for the purpose of instructing childrea in the street language.

Mr. Colquhoun, a member of Parliament, estimated that about 11,000 persons were engaged in the plundering of merchandize at the London shows, and that their depredations amounted annually to more than twenty-two hundred thousand dollars.

There are in London, more than 30,000 common prostitutes.

There are schools to teach the art of picking pockets, which is done by experimenting on pockets hung up with bells set around, and the pupil graduates when he can get a purse contained in it without jingling the bells.

The income of the principal religious charitable societies, (fifteen in number,) for the year ending 1821, was upwards of twelve hundred thousand dollars.

There are about 1509 hackney coaches and chariots.

From the New-York Religious Chronicle.

PUBLIC LIBRRAIES OF FRANCE.

1. The Royal Library has 700,000 printed volumes, and 70,000 manuscripts.

2. The Library of Monsieur, 150,000 printed volumes, and 5,000 manuscripts.

3. Library of St. Genevieve, 110,000 printed volumes, and 2,000 manuscripts.

4. The Mazarine Library, 92,000 printed volumes, and 3,000 manuscripts.

5. Library of the City of Paris, 20,000 volumes.

All these are open daily to the public.

Besides these, the king has 5 private libraries; the library of the legislative council of state (30,000 volumes;) of

the institute; of the Invalids (20,000 volumes;) of the Court of Cassation, formerly the library of the Advocates and Polytechnic School.

Under the Minister of the royal household are 10 libraries; of the interior 22; of war 12; of justice 5; of foreign affairs 1; of the marine 6; of finance 2.

The Chamber of Peers and Deputies have each a library; that of the latter contains 30,000 volumes.

There are at Paris 79 printing offices; 616 booksellers.

Daily and other periodical publications.

Political journals,	14
Advertisers,	4
Half periodical works,	10
Religious journals,	3
Scientific journals,	9
Literary journals,	15
Law journals,	14
Journals of Arts and Professions,	12
Military journals,	2
Journals for Education,	2
Géographical journals,	2
Journals of Fashions,	2

In the departments there are, public libraries, 25; the largest of which is at Lyons, containing 106,000 volumes; next to this that of Bordeaux, 105,000; total in all; 1,700,000 volumes.

From the New-York American.

THE PRICE OF HAPPINESS.

An interesting but care-worn mendicant, in vacant mood of mind, entered the store of a wealthy merchant in this city, and as he paced along, his eye rested upon an unusal quantity of gold and silver coin, which the clerks were busied in counting. His heart sunk within him as he felt the chill of November, which reminded him of the poverty of his lot, and misery of his family, and turning away in despair, he ejaculated to himself, "how happy some of that money would make me!" "What is that you say, my friend?" interrogated the merchant.—The confused mendicant begged to be excused—he was not conscious of uttering any thing; at any rate, his thought was not meant for his ear. But the kind hearted merchant would not take denial, and the poor man repeated what before had involuntarily broke from his lips.—"And how much, my dear fellow, would it take to make you happy?" "O, I dont know!—the winter is coming on apace, and I have no wood: my wife and children are but poorly clad, for I have been sick. Our wants are limited, however, and fifteen dollars would dissipate the gloom of winter." "John, count this man fifteen dollars." The ingenuous heart can *feel*, like the grateful stranger, the nobleness of such bounty, and exult for human nature, that meek eyed charity should find such a kindred abode. At evening the clerk inquired what entry he should make of the money? "O! say, by making a man happy, $15," answered the no less eccentric, than humane merchant. A ray of heavenly light does occasionally break upon this scene of war, of selfishness and ambitious strife; enough to agonize the spirit with despair, to the future safety of that unnumbered host, who never feel a glow of charity, and whose breasts are the abodes of "fraud, oppression and hypocrisy."

DISINTERESTED BENEVOLENCE.

From the Massachusetts Yeoman.

Mr. Denny—As you have devoted one corner of your valuable paper to Religious Intelligence, you may feel disposed to give a place, under that head, to a few remarks, which are intended as an answer to inquiries of many of your readers.

The name of Levi Chamberlain, has often appeared in the Missionary Herald. As he is known to but few, the inquiry is frequently made, Who is he? Mr. Chamberlain was, not long

since, engaged in Boston, as a dealer in dry goods, doing a very good business. Having a desire to be employed where he could more directly promote the cause of Christ, he left his lucrative business, and commenced a preparation for the Ministry. His health not permitting close confinement to study, he abandoned the attempt, and engaged for a short time asasssistant in the Missionary Rooms at Boston, where he was unusually industrious, and for which he received a bare support.—Not feeling contented with this situation, he waited impatiently for some opening in a Mission, where he could employ all his time and talents in the service of his Master. At length the Sandwich Island Mission presented a favourable opportunity for him. He joined it, and is now engaged as overseer of its secular concerns. In this situation he is obliged to be employed continually, at hard labor; and his compensation is a *support only*.

Mr. C. had acquired, by business in Boston, about five thousand dollars; and his prospects were as good as those of any youug man engaged in like business. He has left his business and his friends, and *given the income of his property to the Missionary cause.* He has made every sacrifice—and for what? For his own glory? No: he has done it, I believe, for the glory of God. If there are those among us who believe that all engaged in the Missionary cause, are so engaged for the want of other employment, or for *wordly gain*, they need only know the sacrifices which the subject of this communication has made, to be convinced that such belief is unwarranted.

A Friend to Missions.

THE BIBLE.

There are four grand arguments for the truth of the Bible: the *1st.* is the miracles on record—2*d.* the prophecies—3*d.* the goodness of the doctrine —4*th.* the moral character of the penmen. The miracles flow from divine power; the prophecies from divine understanding; the excellence of the doctrine from divine goodness; and the moral character of the penmen from divine purity. Thus Christianity is built upon these four immoveable pillars; the power; the understanding; the goodness; and the purity of God. The Bible must be the invention either of good men or angels, bad men or devils, or of God. It could not be the mere invention of good men or angels, for they neither would nor could make a book, and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell to all eternity. I therefore draw this conclusion,—the Bible must be given by divine inspiration.

Simpson.

SCOTTISH LEGEND.

A married couple of the Scottish highlands, had thrice lost their only child, each dying at an early age. Upon the death of the last, the grief of the father became boisterous, and he uttered his plaints in the loudest terms.

The death of the child happened late in the spring, when, in the more inhabited straths, sheep were abroad; but from the blasts in that high and stormy region, they were still confined in the cot. In a dismal snowy evening, the man, unable to stifle his anguish, went out, lamenting aloud, for a lamb to treat his friends with at the *wake* (funeral feast.) At the door of the cot, however, he found a stranger standing before the entrance. He was astonished, in such a night, to meet a person so far from any frequented place. The stranger was plainly attired; but he had a countenance expressive of singular mildness and

benevolence, and addressing him in a sweet impressive voice, asked him what he did there amidst the tempest. He was filled with awe which he could not acconnt for, and said he came for a lamb. 'What kind of a lamb do you mean to take?' said the stranger. 'The very best that I can find,' he replied, 'as it is to entertain my friends: and I hope you will share of it.' 'Do your sheep make any resistance when you take away the lambs, or any disturbance afterwards?' 'Never,' was the answer, 'How differently am I treated,' said the traveller; 'When I come to visit my sheepfold, I take, as I am well entitled to do, the best lamb to myself; and my ears are filled with the clamour of discontent by these ungrateful sheep, whom I have fed, watched and protected.' He looked up in amaze; but the vision was fled. *Brief Remarker.*

Affecting Recognition.—A few years ago, in working to establish a communication between two shafts of a mine at Fahkin, the capital of Delacarlia, the body of a miner was discovered in a state of perfect preservation, and impregnated with vitriolic water. It was quite soft, but hardened on being exposed to the air. No one could identify the body; it was merely remembered that the accident by which he had been buried in the bosom of the earth, had taken place above fifty years ago. All inquiries about the name of the sufferer had already ceased, when a decrepit old woman, supported on crutches, slowly advanced towards the corpse, and knew it to be that of a young man to whom she had been promised more than half a century ago. She threw herself on the corpse, which had all the appearance of a bronze statue, bathed it in tears, and fainted with joy at having once more beheld the object of her affections. It is easier to conceive than trace the singular contrast afforded by that couple; the one buried fifty years ago, still retaining the appearance of youth: while the other, weighed down by age, evinced all the fervour of youthful love.

Indian Conjugal Affection.—In the year 1762, says the Rev. Mr. Heckewelder, (in his interesting account of the American Indians,) I was witness to a remarkable instance of the zeal of the Indians to indulge their wives. There was a famine in the land, and a sick Indian woman expressed a great desire for a mess of Indian corn. Her husband having heard that a trader at Lower Sandusky had a little, he set off on horseback for that place, one hundred miles distant, and returned with as much corn as filled the crown of his hat, for which he gave his horse in exchange, and came home on foot, bringing his saddle back with him.

Remarkable.—A Paris paper furnishes the following remarkable anecdote. About 100 years ago, a man aged 18, was condemned to the gallies for a hundred years and a day. The man has suffered in full the sentence of the law, and has now returned to Lyons in France, where claiming an estate belonging to his family, the proprietor, M. Bertholon, who had thought his purchase fair and safe, agreed, by the advice of his lawyer, to settle the contentious matter by giving the real proprietor £4,500 sterling (nearly 20,000 dollars.) This wonderful old man, at the age of 118, has lately offered his hand to a woman, and is shortly to be married.

Maine Baptist Herald.

A cavern has recently been discovered in the township of Lanark, in Upper Canada. It has not yet been thoroughly explored, but is said to be of great extent, and to contain an immense quantity of bones, chiefly of the elk, buffalo and moose deer.

CONSOLATION.

It is not when the parting breath,
We watch with anxious heart;
It is not in the hour of death,
When those we love depart;
Nor yet when laid upon the bier,
We follow slow the corse,
And leave it in its dwelling dark,
That most we feel the loss.

When past the last, the solemn rite,
And dust to dust hath gone,
And in its wonted, channel'd course,
The stream of life flows on;
Oh who can tell how drear the space
Once fill'd by those most dear,
When well known scenes which they have loved,
And *all* but *they* are here.

This deep, this heartfelt loneliness,
This quietness of grief,
Falls heavier on the flowers of joy,
Than tempests strong but brief;
Though whirlwinds tear the blossoms fair,
Yet still the stem may thrive,
But the withering blight of one wintry night,
Scarce leaves the root alive.

Yet as our earthly pleasures fade,
If plants of purer peace
Spring in our bosom's wilderness,
And nutured there, increase;
And humble hope and holy fear,
Our wounded bosom fill,
They'll teach us all the blessedness,
Of yielding to His will.

Then seek not hours of sober grief,
Or sorrowing thoughts to shun,
Until we feel that we can say,
"Thy will—not mine—be done;"
And then our hearts to Him will pay
An homage pure and warm,
Who saw the cloud o'er them we love,
And housed them from the storm.

[*U. S. Lit. Gaz.*

From the Ladies' Literary Cabinet.

THE BLIND MOTHER.

I saw a Mother! in her arms
Her infant child was sleeping;
The mother, while the infant slept,
Her guardian watch was keeping.

Around its little tender form
Her snow white arm was flung;
And o'er its little infant head,
Her bending tresses hung.

"Sleep sweetly on, my darling babe,
My own, my only child;"
And as she spoke the infant woke,
And on its mother smil'd.

But oh! no fondly answering smile
The mother's visage grac'd,
For she was blind, and could not see
The infant she embrac'd.

But now he lisp'd his mother's name,
And now the mother press'd
Her darling, much lov'd baby boy,
Unto her widow'd breast.

But sudden anguish seiz'd her mind,
Her voice was sweetly wild;
"My God," she cried, "but grant me sight,
One hour! to see my child!

"To look upon its cherub face,
And see its father's there;
But pardon, if the wish be wrong,
A widow'd mother's prayer!"

And as she spoke, her anguish grew
More louder and more wild;
And closer to her aching breast
She clasp'd her orphan child. E. R. Y.

Providence, June 8th, 1819.

From a London paper.

THE TWINS.

'Twas summer, and a Sabbath eve,
And balmy was the air;
I saw a sight that made me grieve,
And yet the sight was fair:
Within a little coffin lay
Two lifeless babes as sweet as May.

Like waxen dolls that children dress,
The little bodies were;
A look of placid happiness
Did on each face appear:
And in the coffin short and wide,
They lay together, side by side.

A rose-bud nearly closed I found
Each little hand within,
And many a pink was strewed around
With sprigs of jessamine:
And yet the flowers that around them lay,
Were not to me more fair than they.

Their mother, as a lily pale,
Sat by them on the bed,
And bending o'er them told her tale,
And many a tear she shed:
Yet oft she cried amidst her pain,
"My babes and I shall meet again."